RELIGIOUS INTELLIGENCE

Programme of Services To-Day.

Ministerial Movements-Chat by the Way.

Synagogue Worship-Death of Rabbi Lyons.

The new Church of St. Patrick, in Jersey City, will be dedicated to-day by Bishop Corrigan, of Newark. Bishop Ryan, of St. Louis, will preach the sermon The Rev. Patrick Hennessy, the paster and other slergymen will take part in the ceremonies.

At the Gospel Tent a prayer meeting will be held this the evening the Rev. D. M. Walcott, of Rutherford Park, N. J., will preach. Sermons will be delivered every evening during the week except Saturday.

Mr. George W. Bungay will address the American Remporance Union in Cooper Institute this afternoon.
Professor George S. Weeks and Miss Amy Lee will atlend to the music.

The Rev. W. T. Dunnell will conduct services in All Saints' Protestant Episcopal Church at the usual hours

The Rev. John Johns and the Rev. Frank Washburs will preach in the Free Tabernacle Methodist Episco pat Church this morning and evening, the latter or "Religious Self-Conceit."

"Religion and Science (will be) Harmonized" this evening by Rev. C. P. McCarthy before the American Free Church. He will preach in the morning also. Dr. Talmage will minister in the Brooklyn Taber

nacle as usual to-day. The morning and evening services of the Episcopa Church of the Reconciliation will be held in old Cal-vary Chapel to-day, the Rev. E. S. Widdemer, pastor. In the First Reformed Episcopal Church the Rev. W. H. Refer will preach this morning and evening.

The New York Presbyterian Church will be minis lered to to-day by the Rev. W. W. Page. The Roy. J. D. Herr, D. D., will preach in the Central Baptist Church to-day at the usual hours.

The Rev. A. E. Kittridge, of Chicago, will preach in the Collegiate Reformed Church, on Forty-eighth street, this morning and evening.
"Jesus the Mediator" and "The Life of Joshus" will

occupy the attention and thought of Plymouth Baptist Church and Rev. Isaac Westcott. D. D., to-day. In the Pilgrim Baptist Church this morning and evening the Rev. W. M. Lawrence, of Philadelphia, will occupy the pulpit.

Dr. J. Stanford Holme will show the Tabernacle Bap

tist Church this morning how "Every Man is His Own Character Builder, ' and in the evening how each should "Joy in the Wife of His Youth." At the Greek Chapel there will be divine service this

morning at the usual hour. The Rev. Dr. De Hass, late United States Consul at Jerusalem, having just returned home, will preach in

the Tabernacie at Sea Cliff this morning and in the afternoon will talk on "Palestine." The feast of St. Bernard will be celebrated in the church named after him, in West Fourteenth street,

next Sabbath morning. The panegyric of the Saint will be delivered by the Rev. Bernard O'Reilly, D. D. Rev. G. A. Healy is paster of the church. Mrs. Cora 1. V. Richmond lectures for the Brooklyn Spiritualists at Everett Hall this morning and even-

Mrs. Susannah Evans will speak in the Church of Christian Endeavor, Lee avenue, Brooklyn, this evening, on "They Who Rock the Cradle Rule the World."

A good subject, and in good hands. CHATS BY THE WAY.

A new mission has been discovered for Methodism it is to supply preachers to other denominations.

in the ritualistic controversy in England, is, according one of the journals of that school, the appointment of Canon Hill to the Bishopric of Soder and Man. The latest argument we have seen for the propose

change of name from "Protestant Episcopal" to "American Church," comes to us from the Mississippi Valley. It is unique and unanswerable. It is this If the new name is adopted, "Baptists, Methodists. Congregationalists, &c., will have no excuse left for their state of schism and Rome, shorn of her Cathoti prestige, will have to reform herself or perish." How came that cicrical editor to hide his light under a bushel so long? This is Christian union in a nutshell

"Parents who want a sectarian education for their gons," says President Khot, "must be careful not to send them to Harvard." And parents who want that sons trained up in the nurture and admonition of the Lord will be careful also not to send them there. This pomposity of "liberal" infidelity is sickening to every right thinking man. As if the Christian religion was the parent of all narrowness and bigotry and ignorance, and scepticism is the only thing that can be depende upon to make men large hearted and liberal and pure.

What a sight for a bigot! At a recent corner stone laying of an Episcopal church in St. Joseph, Mo , the Jewish rabbi of that place actually held an umbrelia over the bishop's head, and the trowel used by th atter belonged to the rabbi and was used by him ten years ago in laying the foundation of a synagogue. What are we coming to when bishops and rabbles fraternize at such a rate as this? The Jewish Messenger wonders what the consequences would be had the sabbi held the bishop over the umbrella or the umbrella had actually held the bishop over the rabbi.

We remember that during the war the sight of the word "spoons" had the same effect on some of the cers that a red rag would have on a wild steer. The Southern Christian Advocate has been coaxing sub scribers by offering a premium of spoons, which turn out to be a swindle. The duped ones have returned the stuff so largely that the editor's office looks more the a junk shop than a pious retreat, and he begs his subscribers to hold up, for if they talk "spoots" any longer he will have to seek safety in flight. He was deceived, and so were his patrons. But would not

little foresight and common sense have saved both? The dread of the Yankee that New England might one day become New Ireland seems to be better founded than some people imagine. The intest statisties collated by Dr. Allen, an eminent physician in Lowell, Mass., shows that out of 258,239 people living in Rhode Island in 1875 only 71,630 were foreign born, and yet 123,517 were of foreign parentage. And while the native population had increased less than thirteen per cent in the ten years between 1865 and 1875 the foreign population by parentage had increased more than eighty per cent Dr. Allen's statistics also show that while 8,221 native American wives gave birth to 2,532 children in 1874-76 in the city of Providence, 5,919 wives of foreign birth, of the same ages, fitteen to forty-five, in the same city, gave birth to 2,912 children. A similar state of facts exists in Massachusetts and other New England States. The cause of decline is that Americans have given up muscular work for brain work.

Bishop Marvin, of the Methodist Episcopal Church, South, writes from Japan that one-half the money spent by the women of the Southern Methodist Church for gewgaws would support a hundred missionaries in Japan. Of course the market will now be flooded with gowgaws and the missionary treasures will be filled to overflowing with the receipts of the sales thereof. How strange it is that sonsible men should compare mission work with three-button gloves, jewels and silks and such things and make it dependent on the sale of these things. The women who can afford to buy gewgaws and three-button gloves are they also who can afford to support missions and who do so. The women who can't purchase either and who don't are least able to give money to missions and do not give, as a

A brief review of missionary work among the heathen by a Western magazine writer shows that since the churches began to make education the basis of Christian civilization the number of converts have not increased in the ratio of labor and expenditure. In China, while the missionaries made preaching their main work, success attended their labors and 63,500 converts remain a living monument of the Baptist Missionary Union and as large or a larger number were added by other missionary organizations. But the writer forgets that education fastens these results and makes them permanent in a nation. But without edu-

cation converts die and leave little or nothing behind. If the work of the missionary were merely to make converts to Christianity preaching the Gospol is manitestly the best means. But he is to preserve converts as well as to make them. Education does this

"What am I to do about going to church? I can't

afford to attend. I won't be a pauper, and paying pew rent is beyond my ability." These were the remarks of a man of family to a minister the other day. The reduction of salaries and bard times has taken \$15 week off his income and left him with barely enough. after the exercise of great economy, to provide for his family wants. Such a man need not want a sent or a pew in any church, whether he can pay for it or not. The presence of a worshipper who feels his relation to God and the Church so keenly should be a welcome guest at any strine. But is there not danger that between high-priced churches on the one hand and missions on the other, we are driving away from the contribute of their substance to the support of the Gospel it a money value were not set on that Gospel? They are the best supporters of churches in other countries; why not in this? But we are glad that there are about as many free churches as rented ones in this city, and no man need walk the streets or stay at home for want of a place of worship, if he desires to avail himself of the opportunities. He may not be able siways to hear the minister of his choice, and yet even that, too, may be possible to the believer.

There is a tremendous scare among our religious exchanges all over the land because of this new rave lation of a Vatican army dubbed "The International Catholic League" or "The Militia of Jesus Christ." We are dreadfully afraid the Pope is going to lead this army first against Germany, then he will overrun England and afterward will cross the seas and upset things in the United States. What shall we do? Oh, dear! A week or two ago the venerable Pontiff was going to Jerusalem to make that city the centro of Catholic Christondom. But he has evidently do terribie things among Protestants everywhere, We shall have to trust in Emperor William, Queen Victoria or President Hayes to lead the Protestant hosts and save us from this terrible l'apal army. But, seriously, we thought from the defiant attitude of our contemporaries that they had a little courage. But it seems they are troubled at every discovery or report that comes from the Vatican, and whine and with fear as if the devastating army was at their doors instead of being, as it probably is, altogether on paper. One of our exchanges calls upon united Italy to pro hibit the Pope sending ambassadors to European courts and upon those governments to refuse to receive thom as the best means to stop "Papal intrigues."

CLERICAL ASSOCIATIONS AND CLUBS. PRESETTERIAN, REFORMED, METHODIST, BAF-TIST, &C .- CIRCUMSTANCES AND CONDITIONS

OF MEMBERSHIP. There are several associations of ministers in this

city and vicinity, some for social and others for intellectual recreation, and still others for legislation on thurch matters. Of the latter may be named the presbyteries of New York and Brooklyn, which, howbecause of their legislative character, include lay elders, also one from each church. The classes of the Reformed Church in both cutes stand also on the same plane, but as legislative bodies they merely carry out the enactments and will of the higher judicatorie of their Church. They differ from the presbyteries in this that the assent of a majority of the latter is necessary to the completement of any enactment o the higher courts, while the synods of the former make the laws for the Church and simply ask the classes to enforce them on churches and individuals There are two classes, with headquarters in Brooklyn, North and South Long Island, and until recently there were two in New York. Now there is but one. There are also among the Methodists two conferences, with modified legislative powers, whose seats of power are in this city and Brookiyn, but whose occlesiastical ter ritory, like the presbyteries and classes named, extends into the country, but further than they. These meet annually in the spring, usually the first week in April, when the preachers are "stationed" and sent to their appointments for the ensuing year. The presbyteries and classes meet once a month or oftener by adjourn-ment or on special calls. The Methodist conferences have not yet adopted the democratic principle of admitting lay representatives to their councils. They are in the main close corporations, and evidently mean to remain so as long as they can keep the laymen out. If they did nothing but assign themselves to places for a year they could get along without greatly affecting the churches, because the "appointments," or a large proportion of them, are fixed belove the Conferences meet at all. But when they logislate for churche beside, assess them for the support of bishops who come around once a year, and (indirectly) for presiding elders who get around among the churches once a quarter for very little purpose except to collect their own assessments, and for a dozen benevolent institutions of the Church besides—then it seems to us the men and women who are to pay the money ought to bave a voice in the legislation that affects them. No clesiastical commonwealth as for the political. The General Conference of this Church, after severe strug-

ciesiastical commonwealth as for the political. The General Conference of this Church, after severe struggies, opened its doors six vears ago to lay delegates, but the local or annual conferences still bar their doors against church representatives.

"A Low Church Methodist," evidently well acquainted with the machinery of his church, contributes an article to the Independent in which he declares that "the Methodist Church (not Methodism) is owned by the preachers." And he proves his proposition in this way:—"The individual congregation has no official existence outside of the 'official Board.' This Board, to all intents and purposes, is the local coursen. It consists of the class leaders, stewards and trustees. The trustees are elected by the church members, and held the church property for the use of the Methodist Episcopal Church. The class leaders are appointed by the preacher. This Board in a church of 500 members consists of no more than twonty persons. In one church of 1,000 it numbers only twenty-seven. Beyond voting for one or two trustees once in three years the lay members have no voice whatever in the management of the church. They are not even favored with a detailed account of the pecuniary expenditures. Theoretically the preachers are assigned to the churches by the bishop, acting under the advice of the presiding cleer, at the 'annual conference. The General Conference, meeting once in lour years, has a small lay represented in the annual conference. The General Conference, meeting once in lour years, has a small lay represented in the observation of the presiding elder, at the 'annual conference. The General Conference, meeting once in lour years, has a small lay representation; but it is so small as to to be worthless as a check upon the derival element. Indeed, a man disposed to check the clergy would get himself elected to a Methodist General Conference.

A EVOLVING SYSYM.

source. Such a system as this, run without regard to money or comfort, is immensely powerful. But me soon as the presisting elder begins to consult his own antipathics, and the preachers begin to tickle the elder in order to get recommended to a better place (where the salary is higher), and when the boards of the churches begin to exercise a pressure to secure a preacher able to fail the house, all those are signs that the end is nigh."

the chirches besin to exercise a pressure to secure a preacher able to fill the house, all these are signs that the end is nigh."

All these things do happen, as the Independent's contributor shows. For instance, it is currently reported and believed that the most popular Methodist preacher at that time in Chicago, Dr. R. W. Thomas, was a year ago sent to a small to an because the elder on the Chicago district did not like him. Nor is it easy otherwise to account for such an act of felo-dese as for the church authorities to send their best pulpit falent out of the large city. In the small town the preacher proved as successful as in the large one, having been assignment requested, it is said, by a petition signed by thousands. He was accordingly reassigned, against his own wishes and against the petition of twenty-four members out of twenty-seven of the official board of the largest Methodist church is the individual Chicago. Now, consider the relation of the hidividual Chicago how, consider the relation of the hidividual Chicago church to this transaction. Here we have a membership of over one thousand. They have built a church and bought a parsouage, at a cost of about \$120,000, ail of which is paid except \$15,000 at year. For six years the congregations at preaching service averaged fully \$00, and for two years over 1,000, morning and ovening, the year round. One year go a preacher from a small country town was assigned to this congregation, which fell off to an average of about 500 during the first quarter, to about four hundred and firty the fourth presented a petition signed by twenty two out of twenty-seven, asking to be left "to be supplied," leaving them free to hire a preacher such as they wanted, in the face of this the preacher was reassigned. Here, it will be observed, was a want of harmony, not in the congregation, probably not one hundred of whom had been consulted directly or indirectly on the matter, but in the official board.

**Miscriphism in A transistion state into the clip, and therefore i

Because as soon as you get your cluot the members must govern it. If the forms favor their doing this, well, If not, they must govern by indirections. And this is what the official board in the Chicapo case sought to do, Practically an 'official board' cannot be moved by a pastor. The members were appointed by various of his predecessors. Beyond the official

board the pustor cannot go. There is no appeal to the people, and there can be no appeal by the people. The cluo idea suggested by this writer already exists in the annual conferences as well as in the local churches. At the late session of the New York Conference lourteen young mon of good ability, with ample indoracment by the examining committees, were refused admission on the ground that the conference was full. Several other conferences were reported in like condition. The New York East admitted six out of thirteen, and the Newark Conference two out of seven. There was no room in the clubs for the applicants.

the applicants.

ADELPRO: SUNERGO:

This is the title of a cierical association held on Monday of each week. The members, about thirty in number, are Prosbyterian ministers. The gathering is held at the houses of the different pastors. Those who live out of town receive their friends in the city and dine them at a restaurant. An essayist is appointed, and the reading and discussing of the essay fill up the hours of the meeting. The gathering is not unlike the pastors' meetings elsewhere, except that it is milited in number and has a social feature attached, which adds greatly to the pleasure of the gathering.

The Baptists have an association in this city and another on Long Island for performing functions somewhat akin to those performed by the ecclesiastical bodies already named. They meet in the fail of every year, and inquire into the material and spritual condition of the churches associated. It is purely a voluntarily body, and can as easily disintegrate as it can congregate. It can exercise no disciplinary powers over individual church members, nor over churcher, save to withdraw its fellowship from them or refuse it to them. And this is neither a grievous wrong nor a judicial blight. The Episcopalians have diocessan conventions in New York and Long Island, the former embracing this city and the Hudson River counties for 100 miles and the latter mi of Long or refuse it to them. And this is betiner a grisvous wrong nor a judicial blight. The Episcopalians have diocesan conventions in New York and Long Island, the fermer embracing this city and the Hudson River counties for 100 miles and the latter ail of Long Island. Lay delegates are freely and constitutionally admitted to those bodies. They meet also in the fall of the year annually, and for convenience in the cities, where they can the more easily be entertained. The Congregationalists have their associations also in the two cities. Their objects are of an ecclesiastical and social nature. They meet once a month or once a quarter, or more or less frequent, as they feel disposed. They examine candidates for licensure or ordination to the ministry, and, like the Baptista, they may retuse to give or withdraw their fellowship irom clerical members. They can only affect churches through the ministers by the refusal or withdrawal of such fellowship. The Lutherans have a "ministerium," but their numbers being few they take in large sections of country and contiguous States. Their objects are chiefly social and intellectual. They have no logistative authority at all Thorr opisions however, carry more or less weight and influence with the synods which govern and legislate for the Church just as the Congregational clerical associations might with their councils or associations. They meet once in a while only. The Unitarians and Universalists assemble in conventions once a year, in the spring and fall. They legislate, but have lattle or no power to enforce their legislation. Their principal objects are to maintain or extend missions and to inquire into the condition of the churches. Both have lettle or no power to enforce their legislation. Their principal objects are to maintain or extend missions and to inquire into the condition of the churches. Both have lettle or no power to enforce their legislation than his title or no power to enforce their legislation than hit title or no power to ministry, but their members will

is an deferical, are represented in the conventions of those churches.

Besides these the Methodist and Baptist ministers of New York and vicinity hold weekly social meetings, where topics of local codesinstical or general interest are considered. The Methodists meet in secret, but it is currently reported that their experiment in this line is such that to save the very life of their meetings they will admit the public when they come together again next month. The Baptist ministers' meetings are open to everybody. The Episcopal ministers had a church conference for intellectual recreation, which met here once a month. Several attempts have been made to revive it, but it has had only a spasmodic existence. It lives a short time and expires for lack of patronage. And yet its sessions were always open and public. In another month or two all or most of those associations, conferences, presbyteries, classes and conventions will be at work in their respective spheres and churches, some to legislate for their ecclesinstical organizations and some to criticise that legislation.

MORMON MIRACLES.

Instead of the age of miracles being past, as some ceptical Christians affirm, it is just coming in, if we may believe a correspondent of The Saints' Herald, published by the Mormons at Plano, Ill. One of their missionaries at London, Ont., J. J. Cornish by name. reports the cure of a Sister Cambridge of fits by bap tism according to the Mormon rite. From her infancy she was subject to them, being overcome as often as twice a day until her union with the Church of the Latter Day Saints, about two years ago. A child of this pious sister was accidentally poisoned, but was promptly "restored by prayer and the ordinances." A Brother Harvey, working in a machine shop, sawing lumber, cut off two fingers of his right hand and otherwise seriously mutilated that member. Missionary Cornish was working in the same shop, and immediately, seeing the blood was flowing trecty, he had his loft hand on the injured man's head, raised his right hand and prayed God to stop the blood. Immediately the blood stopped. For two days the man suffered great pain, but that too was stopped in the same way, and one week after the accident the injured man was again at work as well and as hearty as ever. Missionary Cornish also cured a Sister Parker of fits by laying on hands and prayer. He tells of a miraculous light from heaven which shone round about him, and a little party that was going to a baptismal service in the River Thames, about eleven o'clock at night by which a crowd of sceptics and persecutors were convinced "that he Latter Bay work is true." and sought the prayers of the Saints and admission to their feliowship. At another time, while he was confirming a sister, "the Spirit declared that from that time, if she continued atthiul, she would have the gift of visions. She immediately saw the Saviour and she was wrapt in the glory of the Spirit."

A saintly sister (Carter) writes from Osceola, fowa, to say that for that for other of the sain should not the first of the sain that of the sain should have the gift of visions. She immediately saw the Saviour and she was wrapt in the glory of the Spirit." this pious sister was accidentally poisoned, but was

Spirit."
A saintly sister (Carter) writes from Osceola, Iowa, to say that for several years she suffered from a disease (not named) which all doctors had failed to cure, but Brother Stamu, a missionary and "a man called of God," administered to her and she has not suffered since. Another sister (Dayton) writes from Kirtland, Ohio, that Eider J. F. McDowell administered to her and cared her of "a palsied feeling in all one side of

MINISTERIAL MOVEMENTS. PERSETTERIAN.

The Maryland Presbyterians propose to Lold a camp secting at Aberdeen, Ma., beginning August 23. Ac commodations will be provided for 2,500 persons Among the preachers announced are Dr. Sunderland, of Washington, and Dr. Musgrave, of Philadelphia.

A German Presbyterian church has been organized in Phitadelphia, on Corinthian avenue. It is composed mainly of members of St. Stephen's Reformed German Church, whose church property was sold by the Sheriff. Tais is the first German church the Presbyterians have organized in Philadelphia.

The Central Presbyterian Church, of Philadelphia.

was finally closed on last Sabbath morning, and the ground will speedily be occupied by stores. Dr. Al exander Reed, a former pastor, preached at the last service. The walls of the new church are rising at Broad street and Fairmount avenue.

The Presbyterian Church in Boulder, Col., which has recently called to its pulpit the Rev. John G. Reid, from Princeton Semirary, was very much encouraged lately by the addition of eighteen persons to its mem bership.

The Old Spring Street Presbyterian Church, nea Variek, which has so greatly prospered in the past year, uncer the ministry of the Rev. A. H. Moment, s being thoroughly renovated and remodelled, fre coed and painted, upholstered and newly carpeted. ing his vacation in Canada. The church is to be re-dedicated about the middle of September. The altera-tions will cost about \$2,000.

ing its vication in causal. The church is to be retions will cost about \$2,000.

BAPTIST.

Rev. George T. Dowling has decided to accept the
call of the Second Baptist Church in Cleveland, Ohio,
instead of that from Charlestown, Mass. The former
numbers 300 members, most of whom are wealthy.

Dr. Galusha Anderson, of Chicago, formerly of
Brooklyn, was here last week on a visit. During his
fourteen months' pastorate of the Chicago church he
has baptized 107 converts.

Rev. A. S. Burrowa, lately a local preacher in the
Methodist Episcopal Church, who about the time of
Emory J. Haynes' secession from Methodism followed
his example and became a Baptist, was ordained a few
days ago in the First Baptist Church, Greenpoint, by
Rev. Drs. D. H. Miller (who baptized him), J. D. Fulton, D. C. Hughes, T. Rambaut and other ministers.

Mr. Burrows goes to a charge in Connecticat.

The Rev E. H. Lovett was ordained on the 8th inst.
at Tylerville, N. Y. He accepts a call to Barnes' Corners and South Rutland, and enters on his duties in
those places at once.

The alumni of the Syracuse (N. Y.) University, a
Methodist institution, have caused the dismissal of
Professor H. H. Sanford from the chair of Latin, on
the ground solely, it is alleged, that he is a Baptist.

The Examiner and Chronicle condemns this act of
Methodist bigotry, and the more especially so because
Or. S. H. Lattimore, a Methodist, occupies the chair of
Chemistry in the Rochester University, a Baptist institution.

The New York State Baptist Missionary Convention

stitution.

The New York State Baptist Missionary Convention The New York State Baptist Missionary Convention will meet in Troy next October. At its last meeting in Albion the sum of \$16,000 was appropriated for missionary work within the State during the year. Up to the present, nearly ten months, only \$5,403 33 have been received from the several churches, and there is very little hope that the balance will be received within the next two months. And there is besides a debt of \$2,850 on last year's sub-criptions which cannot be collected, and meantime the missionaries and their families must suffer.

comings must suffer.
Rev. J. Hyatt Smith, pastor of Lee Avenue Baptist
Church, Williamsburg, noted for his liberal (open
door) sentiments and humorist characteristics, returned from his trip through California on Friday,
hoping to show up the genus "Hoodium" during the
coming season.

BOMAN CATHOLIC.

Coming season.

BOMAN CATHOLIC.

Only five cardinals created by Gregory XVI. are left now in the Sacred College. These are Cardinals Amat, Schwarzenberg, Archbisop of Prague; Asquini, Carla di Tractto, and Siozza, Archbishop of Naples.

The Sisters of Notro Dame were founded by Julie Bilifart, at Amieas, in 1895. They were approved and confirmed as a congregation by Pope Gregory XVI. in 1844.

The institute of the Biesset Virgin Mary, or Loretto Nuss, was founded in 1650 in Boncrevo by English ladies. In 1703 their rule was approved by Clement XI.

L'Abbe Paillieur at St. Servan, Brittany, in 1840, and approved by Pius IX. in 1854.

The Faithful Companions of Jesus were founded by

approved by Pius IX. in 1854.

The Faithful Companions of Jesus were founded by Mine. D'Houst in 1822 at Antons, and were approved and confirmed by Gregory XVI. in 1847.

Rev. J. J. Gormley, late of Lancaster, Pa., is now stationed at St. Peter's, Columbia.

Last Sunday the new Catholic church recently erected by Rev. Peter Jachetti, O. M. C., and the Franciscans of Frenton at Florence, N. J., was dedicated by Biahop Corrigan under the title of St. Clara of Assessium.

Assessium.

Among the large churches in the world the following are first:—St. Feter's Church, Rome, holds 54,000; Minan Cathedral, 57,000; St. Paul's, at Rome, 32,000; St. Paul's, Constantinople, 23,000; St. Polinia, Constantinople, 23,000; J. John Laterau, 22,000; Notro Dame, at Paris, 21,000; Pisa Cethedral, 13,000; St. Stephen's, at Vienna, 11,400; St. Dominic, at Bologna, 12,000; St. Peter's, at Bologna, 11,400; Cathedral of Vienna, 11,000; St. Mark's, at Vienna, 7,000.

11,400; St. Dominic, at Bologna. 12,000; St. Peter's, at Bologna, 11,400; Attachdrai of Vienna, 11,000; St. Mark's, at Vienna, 7,000.

Rev. Joseph W. Hendrick, of St. Joseph's Seminary, Troy, was ordained at the Convent of the Sacred Heart, Roenester, on Monday, August 5, by Right Rev. Bernard J. McQuaid, Bishop of Rochester. Father Hendrick celebrated his first mass at l'enn Yann, his native town, on Wedneeday, August 8. He has a brother a priest and two sisters nuns.

Rev. Father McNamara, who has had charge of the httle parish of St. Malacht, East New York, has been appointed by Bishop Loughlin to the charge of the congregation of Our Lady of Mercy, Debevoise street. He succeeds the late Father McElroy. He is about thirty-five years of age, and was educated at St. John's College, Maryland. Rev. Father Coughlin has administered acceptably the aflairs of the parish since the death of Father McElroy hast fail

The two Methodisms, North and South, meet in St. Louis, where both are seeking to bury the past differences and to find now a common ground for co-operation. They have he'd one or two meetings already and in the fall expect to agree definitely upon a plan for concernity, work. ready and in the fall expect to agree donnitely upon a pian for co-operative work.

St. James' Methodist Episcopal Church, Harlem, owns property worth about \$200,000, on which there is a mortgage of \$47,000. The church society was organized in 1832, and for forty yoars worshipped in a plain house and did well until the spirit of change and speculation reached them. For years they have been bending under their load of debt, which now, however, they have got under control and their presperity to horsesting.

ever, they have get under control and their presperity is increasing.

The receipts of the missionary treasury here for two weeks, from July 27 to August 10, foot up \$2,123 67—far from enough to meet the calls upon its funds from all parts of the earth.

A memorial service, having reference to the lite and labors of the late Bisbop Janes, will be held at Ocean Grove on Tuesday moraing. Bisbop Peck will preach the sermon.

At the recent British Wesleyan Conference there were 24 candidates for ordination in the foreign mis-stonary work and 68 in the English home work; 151 preachers were received as candidates for the ministry and 28 declined.

Rev. M. M. Parkhurst, of Clark Street Methodist

nau 28 declined.

Rev. M. M. Parkhurst, of Clark Street Methodist Episcopal Church, Chicago, left this port on Saturday, the 11th inst., for Scotland, where he is to meet Mrs. Parkhurst. Both are to return in October.

Bishop Jesse T. Peck, assisted by Rev. M. S. Terry, of Rondout, and Rov. A. K. Santord, of Kingston, dedicated the new Methodist Episcopal Church at Chichester, N. Y., on Wednesday last.

A movement has been started among the Israelites of New York to give a reception to the Rev. Dr. De Hass, late United States Consul at Jerusalem, very soon. Re has been a great friend to the Jews of Palestine in his official espacity. He arrived here last week.

EFISIOPALIAN.

Bishop Chency has been chosen Chancellor of the new Reformed Episcopal University of the West.

The dediction in the receipts of the Missionary Board last year has been a cause of shame and sortow to the bishops and the Church, and Bishop Coxe, of Western New York, has issued a pastoral letter asking that collections be taken up throughout his diocese on the 6th Gard.

Bishop Stevens, of Pennsylvania, is on his return from the Rocky Mountains in health and safety. The Rev. V. H. Berghaus has returned from Europe and is at present reading in Doylestown, Pa.

The Rev. R. W. Howes sailed for Europe on Wednesday last. The Rev. L. W. Smith has entered upon the rectorship of Carist Church, Fitchburg, Mass. The Rev. J. T. Hutcheson has accepted the charge of the Church of the Holy Comiorter, Cleburne, Johnson county, Texas.

The Rev. Joseph Waldorp, a Campbellite preacher

The Rev. Joseph Waldorp, a Campbellite preacher in Arkansas, has applied for Episcopal orders. Roy, R. J. McBryde, late of the University of Virginia, has accepted the call and taken charge of St. George's Church, Fredericksburg, Va.

The Rev. William H. Wassburn, of Aroostook county,

The Rev. William H. Washburn, of Aroustook county, Mc., in nine years has built up in that isoluted region in the northeastern part of the diocese, at least sunission stations; four of them—Ashland, Fort Fair field, Presque Isle and Van Buren—possessing comfortable church buildings. ortable church buildings.

Rev. C. A. Skinner, of Hartford, has taken charge of the Universalist Church at Melrose, near Boston.

Rev. A. H. Sweetser, late of Springlied, Mass., is now preaching at Plymouth, Mass., and Rev. Mr. Perry, of Lawrence, has taken Brother Sweetser's

now preaching at Plymouth, Mass., and Rev. Mr. Perry, of Lawrence, has taken Brother Sweetser's place at Springfield.

The Rev. J. S. Fall has moved from Dowagiac, Mich., to Warsaw, Wis. Dr. G. A. Weaver is spending his vacation at his old home in Akron, Ohio. There are prospects that a Universalist Chapel will be built at Sliot, N. H., at'an early day. Some of the prominent residents in that town are moving in the matter, Universalism is reported to have a strong hold there. A church of this denomination has recently been opened in Wells, N. H.

The Roy. W. M. Jones was ordained to the ministry of the Universalist Church in Springboro, Ohio, July 31, and two days previously the Rev. A. Willson was installed paster at Ravenna, Ohio.

Next Wednerday the Universalists of Sherburne, Mass., will dedicate their new church recently completed.

The North Branch (Pa.) Association of Universalists

The North Branch (Pa.) Association of Universalists contains but one clergyman. There are several churches without pasters in the county, and a good chance for idle ministers to apply for work. The association will meet in annual session next Wodnesday and Thursday at Standing Stone, Pa.

MISCELLARMOUS.

The New England Conference of Christian Workers of the Young Men's Christian Association, to be held at Concord, N. H., has been postponed to September 18-20, when workers are expected from all the New

ngiand States.

The Lake Bluff Chicago Sunday School Parliament

England States.

The Lake Bluff Chicago Sunday School Parliament has added to its list of lecturers the celebrated Rev. Joseph Cook, of Boston, who will lecture on the evening of August 21, the opening day. Martha's Vineyard camp meeting will open to morrow. A mass temperance convention of two days closed there yesterday. The English revisers of the New Testament have carried their second revision to the latter part of the seventh chapter of Acts.

The Rev. Harvey Hersey and his wife, of Watertown, N. Y., did not agree as well nor live as pleasantly as a Christian minister and his wife snould. The latter charged her logo lord with certain acts which amounted to "unministerial conduct." The Watertown Universalist Church appears to have put the wife raker than the parson on trial and expelled her. She appealed to the State Convention, where the case was reopened and the results were not satisfactory. Again Mrs. Hersey appealed to the General Convention of Universalists, and arrangeed both her husband and the inferior courts. The Board of Appeals of that body, sitting in this city, ordered the Watertown church to restore Mrs. Hersey to full membership, and then, if they like, prefer charges against her and try the same orderly, and her husband they suspend from the ministry for eighteen months.

Since the commencement of their task the English revisers of the Old Testament, and the light of the Sunday School Parliament, "on "Thousand island Park," on the evening of August 21 and the alternoon of August 22. During the last twenty years the British Wesleyan

During the last twenty years the British Wesleyan Conference has increased the number of sittings it its churches by 563,342. During the same period the not increase of members has been 89,163; of Sunday school scholars, 310,000.

THE HEBREW SABBATH.

STRVICES IN A REFORM TEMPLE AND AN OR-TRODOX SYNAGOGUE-MAN AS A WINGED CREATURE-CUBIOUS BERMON BY THE RABBI BUEBSCH ON THE CREATION OF MAN.

The Rabbi Huebsch delivered a sermon yesterday in he Hebrew Temple, in Lexington avenue, taking for his text the following from Psalms Ixxxiv. :- "Even as the sparrow has found a house and the swallow a nest for herself, where she may lay her young, so have 1 found thy alears, oh Lord of hosts, my king and my The Doctor said if he were to side with the evolu

tionists he would venture to advance a theory-not more adventurous, perhaps, than any other of that kind-that man, before he reached his present state of somatical development, must have belonged to the By and by he dropped his wings, leathered tribes. but he retained his volatile nature; for, though hi pinion is gone, his whole life is still one continuous effort to rise and sour aloft. Were he inclined to work out his system, he said he could write a very learned volume on this topic, as there is a great array of details in support of his hypothesis. He could show how all the genera of fowls, with their different peculiarities, are precisely represented in the wide range of human There is the large family of human sparrows. We find them lurking on every garden fence, eating tit-bits of the nicest fruit, feeding on crops which they have not raised. This genus is noted for its impudence. There are human swallows, coming in swarms where gental spring weather invites them. Building their nests under your roof, they stay with you as long as the sunny days last; but at approach of the melancholy storms of the rough season they leave you suddenly to search for more suppy regions. There are birds displaying proudly their magnificent colors. Vanity breeds this genus. Their number is legion. There is the human ostrich, with precious feathers and uncommon digesdies. In 1703 their rule was approved by Glorgest Lion, possessed of the fatal delusion that nobedy sees. The Little Staters of the Poor were founded by his shortcomings, it he himself hides his face from

them. There is a bird of night, the owl of prejudice; the spying hawk, the book-billed vulture, the raven, that feeds on the carcase of crime while the hawk of life floats tremblingly on the mighty flood of God's wrath. There, however, is, on the other hand,

hawk of life floats tremblingly on the mighty flood of God's wrath. There, however, is, on the other hand, not missing the meck dowe, carrying its olive branch; nor the host of the sweet singing birds, nor the king of the fowls, the high soaring eagle.

FLACE BRAKETS AND FIGURE MADES.

There are, continued the rabbi, placid hearts full of natural proponsity for all that is good and pure; there are plous minds that embellish God's creation by their sweet by mins offered up to the Greator; there are master intellects, who by the strength of their spiritual wings measure the distance between heaven and cartin and dwell in their greatness on solitary heights.

What Blott HE DRAWN FROM ANALOGIES.

The analogies mentioned and their number increased an infinitum could not induce the doctor for one moment seriously to maintain the idea that man's spirit is nothing more than the outgrowth of his altered bodily proportions. Why will you make accountable the evil door for his misdeeds if you leave to him the plausible excuse, "Your philosophy chains mo so fast to the lower animal world that it is by far more natural for me to do wrong than to do right. You are meek, unoffending, benevolent. I am reckless, violent and repulsive. You belong to a nemis different from mine. It is not the merit of the dove that she is what she is, nor the vice of the rawen that he never turns into a dove. Where nature has stationed us we must stand "Such reasoning, resumed the rabbi, is destructive to all social order, but it is the natural consequence of our gilitering modern theories on man and man's mind. Human law is, or ough to be, the reflex of divine law. Both have their foundation in man's accountability. No accountability, however, is possible where the soul is denied to be a free agent, and no free activity of the soul can possibly be asserted as long as the appritual elemen in man is regarded as nothing else than a mere issue of his physical proportions.

MODEN AND STRITTLA SYSTEMS COMPARED.

The modern system claims the faculty of

dust thou are and to dust shalt shou return." Which of these systems is the true one? There can be no doubt about the decision. Let the new system work for a time long enough to wipe off all the noble features that religion has developed in man's mind. Let the teachers of the new school raste a question with the sole principle, "Man's foundation is in the dust and his destination is the dust?"—and nothing more. Let them do so for a while, and they will sadly expertence how soon the duves, the birds of sweet song the eagles of high spiritual flight, will decrease and by and by entirely disappear from human society, while the owls and the valtures will increase and become the dominant element.

ment.

The noty first of religion.

How will you nowish in man the grand flame of fluid and conjugal love, of benevolence and charity, of self-denial and devoton to virtue if you do not kindle it from the everiasting fire and the holy after of religion? This fire, once quenched, chaos and darkness again prevail, and man's bosom turns into an anyss, over which the divine spirit waves and wails, for extinguished is the light of heaven. You cannot be godly without a God. You cannot become spiritual without believing in the superiority or your spirit. Religion is too much of a true friend to man not to be an irreconcilable adversary to a theory that ovidently cannot but harm man in his to man not to be an irreconcilable adversary to a theory that ovidently cannot but harm man in his highest and dearest interests. Goo's truth makes us aware that our soul is gifted with wings. It reaches us to use them—shows us the direction we must take in our flight in order to reach the goal. The bird is known by its plumage. Man is known by his soul, But in order to train our soul properly, and to secure for it a sheltering nest here and hereafter each of us must be convinced of the truth of the words of our text.

After concluding his sermon the rabbi announced that the reating of pews in the temple would begin to-morrow, and he hoped that none would neglect to secure his place at the alter of the Lord.

FORTY-FOURTH STREET SYNAGOGUE-SERMON BY THE REV. DR. DE SOLA MENDES -THE ORIGIN OF POVERTY-MASTERS AND SERVANTS-TEIB-UTE TO THE LATE BABBI LYONS.

Yesterday, for the first time in seven weeks, the pulpit of the Gates of Prayer congregation, worshipping a Forty-lourth street, was occupied by its pastor, Rev. Dr. Meudes, who has been absent on a flying visit to Kurope. The Doctor, whose able sermons the HERALD has frequently presented to its readers, looks well and evidently was in good health and voice yesterday. The text was from Douteronomy, xxiv., 14-Thou shalt not oppress an bired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the snn go down upon it; for he is poor and setteth his heart upon it: lest be cry against thee unto the Lord The poets of all literatures were fond, said the Doc

tor, of comparing the ills of life with burdens placed upon animals. "To mortal men great loads allotted be," says Robert Herrick, an English poet of the sev enteenth century, "But of all packs no pack like poverty." Many parcols, labelled "Disease," "Accident, "Contempt," &c., are heaped upon the galled lade human life, of which the most cruel is poverty. Poverty is thus secured to no subject in the lawgiver's consideration, and Deuteronomy glitters with pricales pearls of forethought, love and kindness toward the

pearls of forethought, love and kindness toward the needy and the poor, for the declaration was made—
"The needy shall never cease from the land."

BUT POWERTY INFERRIS IN DIFFERENT ACES.

But powerty is a reliative term, differing in various ages and countries. At one time Earth opened her hand and satisfied all living things spontaneously, without toil of man, and the poorest man lived as well as the rich on her teeming produce. When men grow avaricious, set up kings and princes over them, Nature became the slave of power, and was made to keep her smilles for the mighty ones of the earth excluture became the slave of power, and was made to keep her smiles for the mighty ones of the earth exclusively. The poor man lost all share in the earth, and his poverty, aided by disease, pestilence, de., removed him speedily. Nowadays progress has ameliorated the condition of the poor man considerably. Sanitary science has added twenty years to his life. But still it behooves us to consider and perform our duty to the noor. We are reminded of it continually—every street corner jogs our memory. The whole vast subject of the treatment of the poor in past or in present times cannot be exhausted in a single discourse, said Dr. Mendes. We are concerned this morning with those who are brought into closer proximity with us than the street beggars—those who offer their menial services to richer men for the sake of hire. To these the text relates.

richer men for the sake of hire. To these the text relates.

NASTERS AND SERVANTS.

Dividing men into two classes—those who hire and those who are hired to work, one of the strangest inflatuations of our age is the fact that the two do not perceive their mutual dependence. Servants are aggreeved that they do not roll in carriages, factory hands that they do not share the profits, and visit their displeasure upon the masters by means of strikes. How deplorable is this blindness; for it least to starvation for the innocent, to bloodshed and murder. The Doctor proceeded to show how the laborer was wortty of his hire, that contests against capital thaj led to the obstruction of business and the destruction of property were reprehensible. Give every man his due was the true principle. Most especially when a man's sun has set ferever on earth, when Death has placed a limit to the hie of a good and noble man.

A CONSCIENTIOUS SHEVIERED OF ISRAKI.

Such a loss we mourn in the death of the Rev. Mr. Lyons. Let us vie in giving him his due. Let us recall the kindly words his genal features are associated with, dwell upon the many good deeds and much prous work we know he did, on more that the world nor I shail ever discover, good deeds of which the crowded tenements of the city were the scene, where many sincere mourners are most to be found. Let the fruit of his hands praise him through Israel's gates. Like a pious, stanch and was lawqiwer. Moses, be passed away gently in the kiss ef God's breath. May our death be such a death of the righteous and our end like his. MASTERS AND SERVANTS.

DEDICATION OF A NEW CHURCH. The new Catholic Church of St. Patrick, at the corner of Ocean and Bramball avenues, Jorsey City Heights, will be dedicated to-day at haif-past ten o'clock by Bishop Corrigan. Soveral bishops and a large number of priests are expected. Bishop Conroy, of Arbany, will be celebrant at the pontifical high mass and the sermon will be preached by Bishop Evan, of Buffalo. In the evening, at half-past seven o'clock, there will be a grand pontified vespers, at which Bishop Corrigan will preside. The St. Patrick's Allisnoe, Ancient Order of Ribermans and several branches of the Father Matthew societies will march in procession to the church, and after the dedication they will be addressed by the pastor, Rev. Patrick Hennessy. The new church is the finest religious edilice in the State, with the exception of the Passionist Monastery at West Hoboken.

ST. AGNES' CHURCH PICNIC.

The grand feto champetre pienic and summer day and night festival at Jones' Wood in aid of St. Agne. Church, Forty-third street and Lexington avenue, will take place to-morrow, under the direction of the pastor, Rev. H. C. Macdowali. The athletic games and rural sports during the afternoon will comprise :-A young men's running race, free to all, one-half mile best two in three, for a handsome silver medal; a fat men's running race, one half mile, best three in five, for a purse; young men's waiking race, one mile, best three in five, for a gold-headed cane, presented by Dr. Constantine J. McGure; a colored men's hurdle race, one quarter mile, over seven hurdles, best three in five; young men's walking race, free to all, the event of the day, two miles, best three in five, for a handsome hunting watch, presented to the church for these games by Mr. Jacob Hess; a sack race, 200 yards, best two in three; boys' spoon and egg race, 200 yards, best twee in five; concluding with a pig chase after a lively. Int imported hog. The dancing and evening entercamments with be conducted by a committee of ladies, and already the affair promises to be of an entirely exceptional character. Many prominent society people will give interest to the occasion by their presence, and several gentiemen well known in the learned and artistic professions are taking an active interest in the success of the undertaking. The games will begin at one o'clock. Admission to the grounds will be fity cents. tor a purse; young men's waiking race, one mile, bes

OUR COMPLAINT BOOK.

Norz-Letters intended for this column must be eccompanied by the writer's full name and address to insure attention. Complainants who are unwilling to comply with this rule simply waste time in writing. Write on only one side of the paper. —ED. HERALD.]

BASEBALL GROUNDS IN BROOKLYN

TO THE EDITOR OF THE HERALD:—
I wish to call the attention of the Brooklyn police to the fact that many of the streets are turned into base-ball grounds. Why is it not stopped? W.

A PERTINENT INQUIRY

TO THE EDITOR OF THE HERALD :-By what authority did the Commissioners of Emigration tender the services of their boat, the Hopkins, to a gang of politicians of the Thirteenth ward to go on a picane to Bath, on the 15th inst. TAXPAYER.

PAWNEROKERS' CHARGES

TO THE EDITOR OF THE HERALD :--I wish to make a complaint against the proprieters of pawn offices in charging such extravagant prices for articles left in their care. For instance, when a person takes an article to their office for a loan they inva-rably charge twelve cents for hanging it up, even for small articles, whether you wish it to be hung up or not. X. Y. Z.

TO THE EDITOR OF THE HERALD:-A letter was mailed by me to my wife, who is stopping at Danbury, Conn., on the 9th inst. and was posted in Brooklyn. Though she called five times at the Danbury Post Office she did not receive the letter till the 11th. The manner and deportment of the in-dividual in charge of the latter office is spoken of as anything but courteous or obliging.

A SUBSCRIBER.

A LITTLE TOO FAST.

TO THE EDITOR OF THE HERALD Wili you please allow me to ask, why is it that the Superintendent of the Harism Navigation Company allows the last boat at night to leave at twenty minutes anows the last total at high to leave at twenty-not minutes past seven. whereas it is advertised to leave at twenty-not minutes past seven by three different watches, and she had started.

INJURED PASSENGER.

To THE EDITOR OF THE HERALD:—
I wish you would call the attention of the Harlem Steamboat Company to the fact that they advertise a boat to leave the bridge at twenty minutes past eigh A. M., but when the Shady Side runs on the sam time as the Morrisania company, which is every other week, their boat leaves three or four minutes abeas of time, so that she may beat the Shady Side down. I wish you would ask the company which is the proper time, so that the passengers may know when to se on hand. C. R.

TO THE EDITOR OF THE HERALD :-

The Croton water is very impure. After standing all night the amount of refuse matter found at the bottom of a pitcher is very large. When the same amount of water is drank from the pipes without filtering just so much filth enters into the system. There is no question but disease is brought about it this way. Pure well water leaves no sediment what

NEWSPAPER THIEVES. TO THE EDITOR OF THE RESALD :-

I am a subscriber to your valuable paper, and bave always received my copy in time for the breakfast table until within the past six weeks, when some mean, petty thief commenced stealing it almost every morning. Now if I got three or four papers a week I am doing well. Sanday, August 5, was the first Sunday's Herald that reached my hands in four weeks. I shall have to pay my paper man fully fifty cents for papers I never received. I reside on Teath street, between Broadway and University place. Where is the "finest police force in the world?" A GROWLER.

SMOKING ON EXCURSION BOATS.

TO THE EDITOR OF THE RESALD :-The notice of the severe burning of a young lady on board an excursion steamer a few days ago, whose dress was ignited by a spark dropped from a cigar, should arouse the managers of excursion boats to the necessity of setting apart some portion of the boat for smokers and compelling them to resort thither when they desire to indulge. Railways have their smoking, cars, and laties are not sickened with the smell of bad tobacco. Why can't the authorities on the boats be as considerate, and not permit nineteen-twentieths of their patrons to be annoyed for the gratification of the other tweatieth? FAIR PLAY.

EXCERITANT HOTEL CHARGES

TO THE EDITOR OF THE HERALD :-It is evident that Messrs. Kieler & Co., proprietors of the Manhattan Beach Hotel, either expect to get back this season all the money expended in building and equipping their large hotel or only expect to run it one Either supposition would furnish sufficient excuse for the exorbitant charge levied upon their unexcuse for the exorbitant charge levied upon their unfortunate guests. By way of explanative I will give
my experience:—Lager beer per glass at the bar, five
cents (which is correct); the same at meals, lifteen
cents per glass; when sent to rooms after departure of
last train, thirty cents per bottle. If this is not proof
of my assertion let any one glance over the bill of fare
and find porterhouse steak, plain, \$1.25. The proprietors of this cases on Concy Island desert should bear in
mind that their nearest to New York will not permit to New York will not perm mind that their nearness to New them to indulge in grand larceny.

TO THE EDIFOR OF THE HERALD :-Last Thursday, the 9th, my son in coming through Nassau street, near Cedar, picked up a bank book with the owner's name on it containing a certified check.
He quickly ran to the office and they were much surprised, as the boy who had lost it had not returned to inform them of its loss. They gave him \$1 for his hon esty in returning the check, which was for \$13,380, and told him to call next week and they would see if a situation could be found for him. He was more pleased at the prospect of a situation than at the reward. On the prospect of a situation than as and the place and was told in a lew words it was only an accider and might not occur again; not even asking his nam or thanking him for what he had done. If som sharper had picked it up they would be more than a out. It was a poor encouragement for young mon be honest. Don't you thank so? WORKINGMAN.

MISMANAGEMENT OF THE ROCKAWAY STEAM-BOAT LINE

TO THE EDITOR OF THE HERALD :-On Sunday, August 12, I purchased two tickets from New York to Rockaway Beach and return, on board the steamer Columbia. The boat was shamefully overcrowded, but that was not the only cause of complaint. The steamer Twilight, connected with the above line, The steamer Twilight, connected with the above line, came down on her last trip on Sunday and arrived at Rockaway at eight P. M. and took on board passengers for this city, as we supposed. They landed us at Jewell'a dock, Brooklyn. Now, Mr. Editor, we paid our fare to be landed at the foot of Twenty-fourth street, North River, but we found we were imposed upon, with two or three hundred more passengers who were on board. Have we any rights which this company is bound to respect or not? My advice to the pleasure-going public at large 18, not to patronize a company that will not respect their patrons. VERITAS.

NOISY VEGETABLE VENDERS.

TO THE EDITOR OF THE HERALD :-The residents of Seventy-eighth street, between Secand and Third avenues, are exceedingly annoyed from early in the morning until after the night closes by vegetable venders. At times we have three or four of heir wagons standing on the block, each accompanied by as many street merchants, shouting, rearing and bellowing at the top of their stentorian voices, and

A VERY WICKED MAN.

TO THE EDITOR OF THE HERALD:-Like everybody who was well instructed in the days of callow and credulous childhood concerning the devil and all his works, his malice, his wickedness and his general activity, I have an immonse respect to: his Satanic Majesty. I have learned from that bells were invented, blessed and hung in churche in order, by their boly clangor, to drive the devil away in order, by their holy clanger, to drive the devil away before and during the sacred ministrations. Under such teachings and early impressions I have always, until lately, sobmitted with the best grace to the hideous boises they make, although, to my perhaps too finely strung ear, the Jargon of sound proceeding from church beliffus has always been purtuently paintil and offensive. Lately I have moved into a neighborhood from which it appears to be thought peculiarly desirable that the devil should be driven. I have churches on every side, and bells, bells, in every direction! I begin to agree, it taste, with the devil. I do not wouder at his fleeing from bells. This perpetual clang of metal would drive away any the devil. I do not wonder at his fleeing from bells. This perpetual clang of metal would drive away any devilor any man possessed of an acute tympanum. Is there no relief? Must I suffer like the devil, or, like him, remove myself to a less religious simplement.